



From:
Hindupedia
10367 Menhart Lane
Cupertino, CA 95014

TO:
Instructional Quality Commission
1430 N Street, Suite 3207
Sacramento, CA 95814

March 24, 2016

Re: "South Asia Faculty Group" edits submitted February 24, 2016 to the IQC

We are alarmed by the recommended acceptance by CHSSP of 62 of 76 submitted edits by a "South Asia Faculty Group."

This letter explains our general concerns; the attached list of the edits our specific recommendation for each edit that concerns us, for the Commission's consideration.

We find it astonishing that a set of edits of such magnitude should be submitted and accepted within days of the end of a six-year process of revision.

We understand the preference that the committee has for edits submitted by academics. However, with few exceptions, the signees on the edits do not hold doctorates or advanced degrees in the fields where their edits apply (i.e., Ancient Indian History, or Religious Studies) nor do they all claim South Asia studies as their field which is a broad field of study ranging from urban development to economics.

न हि ज्ञनेन स्दृशं पवित्रमिह विधते ।

na hi jñānēna sadṛśaṁ pavitrāmiha vidyātē

In this world, there is no purifier equivalent to knowledge

Bhagavad Gita 4.38

We respectfully demand that the commission reconsider the accepted edits as entirely lacking merit as demonstrated here.

To summarize the edits and our objections

- 36 edits eliminate "India" or "Hinduism" in reference to early Hindu history. This effectively cleanses the ethnic identity of California's Hindu American Children. **This is contrary to the State's Social Content Standards, which require that the curriculum "instill in each child a sense of pride in his or her heritage."** India is the civilizational identity of Hindus for more than 6,000 years.
- 5 edits propose using outdated terminology referring to the "Indus Civilization" vs the "Harrappa culture" or Indus-Saraswati civilization and thus ignore the archeological finds across the last 10 years where more sites have been found to exist on the Saraswati River than the Indus. In fact, a mere 15% of the known Harappan Culture sites are located in the Indus Valley. Over 50% are in the dried up flood plain of the Saraswati River, and another 20% are in the western state of Gujarat in India.
- 11 edits propose factually incorrect edits. E.g., Equating the struggle of Chandraguta in creating the Maurya Empire vs the Warring States period in Chinese history. Chandragupta was crowned emperor of the Mauryan empire at the age of 20 and expanded it over the next 20 years. The Warring States period in China lasted roughly 200 years.

If these types of edits were applied to ancient Greece, it must be referred to as "East South Europe"

The objections center on the external perspective of what is India

The civilizational identity of India originates from an external reference as stated in the letter from the South Asian academics as is the term Hindu. They use this to argue that the grouping of the people of "India" and "Hindus" should be split into its component parts. However, they lack appreciation of the fact that there was also an internal or a self-reference used by the people of India.

Indians have referred to themselves as Bhāratīya-s, belonging to the nation Bhārata, the central part of which was also often referred to as Āryāvarta or as Madhyadesha.

1. The consciousness of this self-designation originates in one of the world's oldest text, Rig Veda which refers to the inhabitants of a region of northern India as the people of Bhārata (RV 3.53.12 - bhAratam janam). Texts from almost all eras after that use Bhārata /Āryāvarta.
2. Manu, the originator of the concept of constitution in the world's earliest constitution Manu Dharma Sāstra (2.17-22) clearly expounds what comprises the Āryāvarta, in which the rule of law is applicable regardless of who is ruling which part of the land. Indians are the people who, from the

न हि जनेन स्दृशं पवित्रमिह विद्यते ।

na hi jñānēna sadṛśaṁ pavitramiha vidyātē

In this world, there is no purifier equivalent to knowledge

Bhagavad Gita 4.38

beginning of history, have the sense of a nation, distinct from the geographic boundaries of temporal political states.

3. Mahabharata, the world's longest epic and the oldest Encyclopedia, is the story of Bhārata-s. In its 6th book, the Bhīshma Parva (chapters 4-9) contains the geographic description of entire subcontinent and the various kingdoms. Verses 7.2-7.4 of Bhishma parva are very clear about the geography of Bhārata.
4. Most of the major Purāṇa texts refer to Bhārata, for instance the Vishnu Purana (2.3.1) clearly states the geographic boundaries of the great Indian nation as stretching from Himalayas to the Indian ocean, and calls the inhabitants of the land as the Bhāratiya (as belonging to Bhārata).
5. The invocation of every major and minor ritual in India begins with identifying time and place, where the place is referred as a part of Bhārata (jambUdvIpe, bharata varshe bharata khaṇḍe...) and this is an uninterrupted practice that happens throughout the nation to this date.

The Indian constitution itself names the country using both the terms India and Bharat and treats them as synonymous. In fact, when India was partitioned in 1947, M A Jinnah, the father of Pakistan, objected to the fact that India had appropriated for itself the name 'India' that also applied to the territory contained within the new nation of Pakistan.

We have also attached a brief survey of sources (internal and external to India) which further proves this point.

In our edits, we have requested the use of India in lieu of Bhārata because students of non-Indian origin will better relate to the term. The term India should be seen in this light when considering the proposed edits and counter-proposals rather than in the light of its origin (as it relates to the Indus river).

The Academic Environment for the Study of Hinduism and Indian History lacks practitioner scholars with religious and cultural sensitivity accorded to other religious/cultural groups.

In the current academic environment, the vast number of scholars in the field of religious studies are devout followers. These scholars treat their subjects of study with **cultural & religious sensitivity when recommending edits for coverage in textbooks.**

Due to the lack of self-identified Hindu practitioner scholars in the "South Asia Faculty group" or in the fields of Religious Studies and Ancient Indian History, other scholars like the team at Hindupedia and others often must provide feedback to bodies like this Commission and we are compelled to do so now.

न हि ज्ञनेन स्दृशं पवित्रमिह विधत्ते ।

na hi jñānēna sadṛśaṁ pavitrāmiha vidyātē

In this world, there is no purifier equivalent to knowledge

Bhagavad Gita 4.38

In conclusion, we respectfully demand that the Commission review our attached list of responses to the edits by the presumed “scholars” of the “South Asia Faculty Group,” and incorporate our edits.

As stated before, we emphasize that we seek nothing more than parity and nothing more than the respect which the Commission has given to every other culture and religion in the texts.

Thank you for your consideration.

Signed:

The Hindupedia Team:

- Krishna Maheshwari, Founder and resident scholar
- Shankara Bharadwaj Kandavelli, resident scholar
- Dr. Namyata Pathak, resident scholar and faculty at Kerala Ayurveda Academy
- Niraj Mohanka, resident scholar
- Vishal Mehta, editor
- Anant Saraswat, attorney
- Anil Bhanot, member of editorial board. Also, Director for Interfaith Relations, Hindu Council, UK
- Vishal Agarwal, resident scholar. Also school administer for Hindu Society of Minnisota and author of 15 publications (books and peer reviewed publications) on Ancient India & Hinduism
- Satya Deva Prasad Khandavalli, scholar, author of History of Education (Chaduvula Chettu, Telugu) and Economic History of India (Swarna Bharati, Telugu)
- Annu Maheshwari, scholar, Lecturer of Hindi, Formerly of Brandeis University

Dr. Bal Ram Singh
Professor and Director
Executive Mentor, School of Indic Studies
President, Institute of Advanced Sciences
University Of Massachusetts
Dartmouth

Dr. T.K. Roy
Prof. Emeritus Indic Studies
University Of Massachusetts
Dartmouth

Dr. Madhu Jhaveri
Hindi-Ratna
Professor Emeritus

न हि जनेन स्दृशं पवित्रमिह विद्यते ।

na hi jñānēna sadṛśaṁ pavitrāmiha vidyātē
In this world, there is no purifier equivalent to knowledge
Bhagavad Gita 4.38

University Of Massachusetts
Dartmouth

Dr. Mona Khaitan
Professor, Accounting
MassBay Community College

Dr. Ruma Mishra
Professor, Psychology
Massbay Community College

Dr. Chandrakant Panse, M.Sc., M.A., Ph.D., J.D.
Professor, STEM
MassBay Community College

Dr. Jayarajan Kodikannath
Academy Director
Kerala Ayurveda Academy

Ashok Vaidya
Research Director, Medical Research Centre, Kasturba Health Society,
Adjunct Professor, Saurashtra University
Adjunct Professor, Drexel University
Formerly, Asst Professor, Yale Medical School

Alex Hankey
Distinguished Professor of Yoga
Swami Vivekananda Yoga Anusandhana Samsthana (SVYASA)

Dr. Chhaya Godse
Researcher, Medical Research Center
Kasturba health Society

Rachana Bhatia
Teacher
Sunset Elementary School

न हि ज्ञनेन स्दृशं पवित्रमिह विधते ।

na hi jñānēna sadṛśaṁ pavitrāmiha vidyatē
In this world, there is no purifier equivalent to knowledge
Bhagavad Gita 4.38

References for Ancient use of Words ‘Hindu’, ‘India’ and their Cognate Terms

S. N o.	Source	Details from the Source	Date of the Sources	Published/ Online References
1	Ancient Persian Sources	Haptahindu occurs as the name of a region in the Avesta of Parsis. This is cognate with saptasindhavah (all rivers or seven rivers - the region of NW India and Northern Pakistan today) in the Rigveda.	Before 600 BCE	
		Inscriptions of the Achaemenid Emperors like Darius the Great (522 – 486 BCE) mention the people of the Indus Valley (then included in the Persian Empire) as ‘Hindus’. Ironically, these are the very areas that the edits of the South Asia Studies Faculty seek to detach from India, and name differently as ‘Indus Valley’.	6 th to 5 th cent. BCE	
2	Ancient Greek, Roman and other European Sources ¹	Herodotus in his ‘The Histories’ mentions India and Indians clearly.	5 th cent. BCE	The following works may be consulted: Klaus Karttunen (1989), <i>India in Early Greek Literature</i> , Finnish Oriental Society: Helsinki _____. 1997. <i>India and the Hellenistic World</i> . Finnish Oriental Society: Helsinki Wilhelm Halbfass (1988). <i>India and Europe – An Essay in Understanding</i> . SUNY: Albany
		Several other pre-Alexander writers mention India: Skylax of Karyanda in Karia (c.500 BC) - Indoi, Indus, indika Ktesias (405-397 B.C.)-India/Indika Callisthenes, Onesikritos, Aristobulos, Nearchos, Ptolemaios(c.330 BC) - India/Indika	6 th to 4 th cent. BCE	
		Megasthenes (3rd cent BCE) wrote another book of the same title Indica, describing some parts of India during the	~ 300 BCE	

¹ In this brief compilation, we are leaving out Christian references to India from before 1000 CE as in ‘The Gospel According to Thomas’ and in the writings of the Catholic Church expressing the hope of help from King Prestor John of India during the Crusades against the Arab invaders of the Holy Land. In any case, these writings clearly indicate the foreign consciousness of the existence of a distinct country and civilization named India even in early Christian literature. The location of India in these sources is mythical, but nevertheless, at least some of them point to regions in what is today Pakistan and Afghanistan, the very areas that the South Asia Studies Faculty wants to detach from India.

		reign of Chandragupta Maurya.		Also, the references above.
		Arrian (97-175 CE) wrote a book named 'Indica' stating that India begins from the Pamir region. His book purported to describe the history of Alexander's invasion of India. The name of his book clearly indicates that he regarded the region as India.	97 – 175 CE	https://en.wikipedia.org/wiki/Indica_(Arrian) Also, the references above.
		Pliny the Elder has a separate chapter in his book on India that describes all the lands east and south of the Hindukush.	~100 CE	See the references above. Also: A A Vigasin, <u>The Ancient Map of South Asia</u> , pp. 123-134 in Eugenia Vanina (ed), <i>Indian History – A Russian Viewpoint</i> , ICHR: New Delhi For a related work, see also: J W McCrindle (1885), <i>Ancient India as described by Ptolemy</i> , Trubner: London
3	Ancient Chinese Sources	Chinese traveler Fa-hien describes the country that they visited as Shintu (= Hindu/India) and their description leaves no one in doubt that they are referring to various parts of the Indian subcontinent as belonging to one civilization.	4 th – 5 th cent. CE	James Legge (1886), <i>Record of Buddhistic Kingdoms by the Chinese Monk Fa-Hien</i> , Clarendon Press: Oxford
		Chinese traveler Xuanzang (7th cent.) describes the country that they visited as Shintu (= Hindu/India) and his detailed description of the various regions and peoples of the Indian subcontinent leaves no one in doubt that he is referring to a single civilizational unit.	7 th cent. CE	Xuanzang (translated by Samuel Beal, edited by Susil Gupta), 1957, <i>Si-yu-ki: Buddhist records of the Western World</i> : Calcutta
4	Early Arab and other Muslim Sources	The Arab invaders adopted several Indian sciences like Mathematics after the conquest of Sindh in 712 CE. Their translations of the Indian scientific texts clarified that these sciences were from 'Hind'. For instance, the Indian numerals were called 'Al-Hindsa'.	8 th to 11 th cent. CE	See for instance: ' <i>Kitab Fi Usul Hisab Al-Hind</i> ' by Kushyar Ibn Labban (1965), translated and edited by Martin Level and Marvin Petruck, University of Wisconsin Press: Madison

		Al Beruni wrote his Tarikh Al-Hind (History of India) largely while in Katas (northern Pakistan). He describes many peoples, texts and customs of the land that he designates as 'Hind'.	11 th cent. CE	Manfred Sachau (2000), <i>Al Beruni's India</i> , Routledge: London B C Law, <i>Al-Biruni's Knowledge of Indian Geography</i> , in <i>Indo-Iranica</i> , vol. 7. No. 4 (Dec 1954), pp. 1-26
5	Ancient Indian Sources before Common Era, or during early centuries of Common Era	<p>The oldest occurrence of the word 'Bharat' is in the phrase 'vishvamitrasya rakshati brahmedam bhaaratam janam' (Rigveda 3.53.12) – "This prayer of Vishvamitra protects the people of the Bharata tribe."</p> <p>The Bharatas were a branch of the Purus, who were responsible for the major part of this most ancient Hindu scripture.</p>	1500 BCE or earlier	Any printed translation of the Rigveda may be consulted.
		Vedic texts like the Aitareya Brahmana and Shatapatha Brahmana continue to mention the Bharata rulers who expanded their domain progressively from 'ocean to ocean'. The eastern and western ocean (The Bay of Bengal, and The Arabian Sea today) are explicitly mentioned.	800 – 600 BCE. The Hindu tradition places these texts to a much earlier time.	<p>The following may be consulted:</p> <p>Hari Pada Chakraborti (1981), <i>Vedic India – Political and Legal Institutions in Vedic Literature</i>, Sanskrit Pustak Bhandar (Calcutta)</p> <p>Jogiraj Basu (1969), <i>India in the Age of Brahmanas</i>, Sanskrit Pustak Bhandar (Calcutta)</p>
		The Mahabharata is the book of the 'Bharatas', and specifically of the Kuru descendants of the Bharatas. The 9 th chapter of the sixth book (Bheeshma Parva) of this text gives a detailed description of the extent of the Indian subcontinent, and calls it 'Bhaarat'. Many other sections (e.g. Rājasūya section in Book 2 of the text) give similar information and terms for India and its various regions.	400 BCE to 400 CE	<p>http://ancientvoice.wikidot.com/src-mbh-06:section-9</p> <p>See also:</p> <p>Pande Shyam Narayan (1980), <i>Geographical Horizon of Mahabharata</i>, Bharat-Bharati: Varanasi</p>
		Numerous Buddhist texts from before Common Era, and	3 rd cent. BCE	See:

		Buddhist and Jain texts from before Common Era and early centuries of the Common Era mention Bhaarata, Jambudweepa etc., as distinct geographical regions, along with their subdivisions. The description corresponds to ancient India, or the modern Indian Subcontinent.	to	Debarchana Sarkar (2003), <i>Geography of Ancient Buddhist Literature</i> , Sanskrit Pustak Bhandar: Calcutta
		The Arthashastra of Kautilya: Gives an overview of all regions of the Indian Subcontinent from an economic perspective.	200 BCE – 200 CE. Core of the text dates from ~300 BCE	
		The Natya Shastra of Bharat Muni too refers to the languages and characteristics of different regions including Dravid - indicating once again that they were a part of the same cultural/civilizational continuum. It also gives the various preferences of the regional people for different aspects of drama and provides the audience tastes in India. It treats the whole of India as one touring place for performers and talks of a theatre (unique in the history of the world) in which several languages were used at the same time. The word used for the land where performances were held was 'karmabhumi' which was the place of sukha and dukha. pleasure and pain that make drama possible. It is also called 'bharatavarsha' in chapter 17 of the text.	200 BCE to 200 CE. Tradition places the text to 5 th cent BCE	Refer: Manmohan Ghosh (1967), <i>The Natyasastra ascribed to Bharata-Muni</i> (2 vols). Granthalaya Private Limited: Calcutta
		The Yuga Purana (a chapter of the larger Vriddha Garga Samhita), mentions regions of the entire Indian subcontinent and the invasion of the NW by Greeks.	~25 BCE	Page 16 of John E Mitchiner, 1986, The Yuga Purana, The Asiatic Society: Calcutta
6	Ancient and early Medieval Indian Sources before 1000 CE	The Kamasutra refers to sexual practices of various regions, all of which fall with the Indian subcontinent. He ignores the practices of regions falling outside of this region. Clearly, he saw these regions comprising a single civilizational entity.	~ 200 CE	Kamasutram with commentary of Yasodhara (2 nd ed.), 1900, Nirnayagarayantralaya: Bombay

		Works of Mimamsa like Shabara Bhashya (~500 CE), Tantra Varttika of Kumarila (~650CE) likewise refer to languages of different parts of India in relation to Sanskrit, local customs etc.	500 – 650 CE	Refer to any standard editions of these texts e.g. those by the Anand Ashram (Pune)
		Atharvaveda Parishishta 56 (=Kuurmavibhaaga) likens the Indian subcontinent to a tortoise shape, and lists each and every part of India, Nepal, Pakistan, eastern Afghanistan, Bangladesh etc.	~ 600 CE	The Parisistas of the Atharvaveda, ed. By George Melville Bolling and Julius von Negelein. Devanagari edition by Ram Kumar Rai (1976), Chaukhamba Orientalia: Varanasi. For the dating, refer: B R Modak (1993), <i>Ancillary Literature of the Atharvaveda</i> , Rashtriya Veda Vidya Pratishthan: New Delhi
		Buddhaswamin's Brihatkathashlokasamgraha refers to habits and customs of peoples of the Indus valley, southern India etc., in its compendium of stories, indicating their inclusion in a single civilizational entity.	~ 500 CE	Refer to: Ram Prakash Poddar and Neelima Sinha (1986), <i>Buddhaswamin's Brhatkatha Slokasangraha</i> , Tara Print Works: Varanasi
		The Sutras 3.72 onwards of Brihaspati Arthashastra (6th-7th cent CE) also list all the regions of the Indian subcontinent from Kamboj to Sri Lanka.	6 th – 7 th cent. CE	F W Thomas (1921), <i>Brihaspati Sutra</i> , Moti Lal Banarsi Dass: Lahore
		The Puranas like the Vishnu Purana 2.3.1 explicitly define Bhaarat as the land that lies to the north of the ocean and to the south of the snowy mountains. The detailed descriptions of various Puranas, dating from 400 CE (or even earlier) and onwards are too detailed to quote here. In a nutshell, the Puranas use Bhaarata-Varsha, and Jambudveepa to denote the land of India and describe its mountains, rivers, lakes, holy places and peoples very extensively.	400 CE and later	S M Ali, <u>Geography in Ancient India</u> , 258-280 in <i>Bulletin of the National Institute of Sciences of India</i> , No, 21 (1963): Calcutta C A Lewis, <u>Geographical Text of the Puranas</u> , pp. 112-276 in <i>Puranam</i> , Vol 4, No. 2 (July 1962)

				<p>G.P. Singh, <i>Early Indian Historical Tradition and Archaeology</i>, DK Printworld New Delhi, 1994</p> <p>Radha Kumud Mookerji (1954), <i>The Fundamental Unity of India</i>, Bharatiya Vidya Bhavan: Bombay</p>
		<p>Rajatarangini of Kalhana, while focusing on Kashmir, nevertheless takes pains to explain why the Kashmiri king did not participate in the Mahabharata war (because the king was a minor) whereas all other kings of India did. Quite clearly, Kalhana was concerned why the region of Kashmir was excluded in what was seen as a pan-Indian civil war by his times.</p>		
		<p>The Guru Granth, the sacred scripture of the Sikhs, too uses the word 'Hindustan' four times to denote India. Notably, the region of Punjab is not mentioned even once in the Granth in its entire 1440+ pages</p>		
7	Late Medieval and early Modern European Sources	<p>Contemporary histories around writings on Marco Polo, Columbus, Magellan, Vasco Da Gama; and subsequent European traders and colonialists (French, Danish, Dutch, Portuguese, British) routinely refer to the country as India, and the peoples as Hindus and Muslims.</p> <p>For this reason, the Native Americans were referred to as 'Indians', S E Asian archipelago was named as 'East Indies', and S E Asia (mainland) was called 'Indochina'. The largest country in S E Asia is called 'Indonesia'.</p> <p>Conversely, the islands in the Caribbean were called 'West Indies.'</p> <p>All these facts point to the acceptability of the name 'India' in historical contexts.</p>	15 th cent. CE and later	There is no need to cite these references which are commonly known and available.

Comment #	Chapter	Source	Comments	CDE Notes	CHSSP Recommendation	Our request to REJECT or ACCEPT proposed changes by South Asia	Justification for our recommendation	Proposed revision
2377	10 (Gr. 6)	South Asia Faculty Group	<p>Page 182, lines 175-179:</p> <p>Current text: "During those three millennia, numerous technical and intellectual innovations appeared, especially in the dense agricultural societies that arose in the Middle East (notably Mesopotamia, Syria, Anatolia, and Persia), the Nile Valley of Africa, northern India, China, and the lands around the Aegean Sea."</p> <p>Suggested change: "During those three millennia, numerous technical and intellectual innovations appeared, especially in the dense agricultural societies that arose in the Middle East (notably Mesopotamia, Syria, Anatolia, and Persia), the Nile Valley of Africa, Indus Valley Civilization, China, and the lands around the Aegean Sea."</p>	This edit conflicts with another submission.	Yes	REJECT & KEEP ORIGINAL	<p>Presumes that there is no innovation or civilization in India beyond the Indus Valley Civilization. Encyclopedia Britannica states that "there was a real cultural continuity between the late Indus phase and the Copper Age cultures that characterized central and western India between 1700 and the 1st millennium bce. [Ref. Encyclopedia Britannica]</p> <p>Further Northern India is clear. The proposed text is awkward also because of the use of the word 'Civilization' only for Indus Valley as if other places mentioned did not develop a civilization.</p>	Keep original text
2396	10 (Gr. 6)	South Asia Faculty Group	<p>Page 191, lines 380-382:</p> <p>Current text: "A similar process got under way in the Indus River valley in India and in the Huang He (Yellow) River valley in northern China some centuries later."</p> <p>Suggested change: "A similar process got under way in the Indus River valley in India and Pakistan and in the Huang He (Yellow) River valley in northern China some centuries later."</p>	This edit conflicts with another submission.	Yes	REJECT & KEEP ORIGINAL	<p>There was no Pakistan in the time period being referred to. That region has been known as India for a long time. Even Columbus in 1498 set sail searching for the western route to India [Ref. Morison, Samuel Eliot. Admiral of the Ocean Sea: The Life of Christopher Columbus Boston, 1942]. Vasco da Gama (d. 1524) sailed around Africa to India in 1498 [Ref. Davies Europe p. 451]. Spice Garden of India was the place all traders and explorers wanted to reach including Christopher Columbus, Vasco da Gama etc. [Ref. 'Of Kerala Egypt and the Spice link'. The Hindu (Thiruvananthapuram, India), 28 January 2014]. India has been mentioned frequently in Greco-Roman periplos such as the Periplos Maris Erythraei. Pakistan does not find any references in historical documents prior to its creation in 1947</p> <p>Furthermore, The term here and throughout the History and Social Sciences Framework is termed for the Civilization that spanned beyond boundaries of current day India as a modern nation, not just for a modern nation. This is on the parallel lines with how terms Greece, China, Rome are referred. Framework and Content Standards refer to them as Civilizations. This is in Historical context, not in political context. Using the South Asian faculty group's logic will also mean CDE remove Rome as a country since it does not exist now. This will be in violation of Content Standards.</p> <p>In addition, the concept of 'South Asia' was invented a few decades ago. Most people in 'South Asia' don't know what 'South Asia' is. They have always referred to themselves or referred by others in the last 2000 years as 'Hindu' or 'Indic', etc. The suggested change is also factually incorrect because the origins of the Indus Valley Civilization lie in older sites in Kachi Plains and in the basin of Ghaggar per recent archaeological reports, and both of these are outside of Indus Valley proper. In fact, as clarified in the covering note, most of the sites of the 'Indus Valley Civilization' lie outside the Indus valley.</p>	Keep original text
2412	10 (Gr. 6)	South Asia Faculty Group	<p>Page 201, lines 566-569:</p> <p>Current text: "Mapping the trade of Kush merchants with the Arabian Peninsula, India, and equatorial Africa shows students how networks of trade expanded to more and more areas. The Kush state did not seriously decline until the fourth century CE."</p> <p>Suggested change: "Mapping the trade of Kush merchants with the Arabian Peninsula, the Indian Ocean littoral and equatorial Africa shows students how networks of trade expanded to more and more areas. The Kush state did not seriously decline until the fourth century CE."</p>		Yes	REJECT & KEEP ORIGINAL	<p>Misleading reference. Ships went through the Indian ocean to land on Indian ports. Trade did not get distributed across multitudes of islands in the Indian Ocean (here referenced as the Indian Ocean littoral) [Ref. Periplos Maris Erythraei; Ray, P. H. (2003); The archaeology of seafaring in ancient South Asia. Cambridge: Cambridge UniversityPress]</p>	Keep original text
2432	10 (Gr. 6)	South Asia Faculty Group	<p>Page 209, lines 756-760:</p> <p>Current text: "The following two centuries are known as the Hellenistic period. "Hellenistic" refers to the influence of Greek cultural forms in regions far beyond the Aegean, though in fact a lively interchange of products and ideas took place in the broad region from the Mediterranean to India."</p> <p>Suggested change: "The following two centuries are known as the Hellenistic period. "Hellenistic" refers to the influence of Greek cultural forms in regions far beyond the Aegean, though in fact a lively interchange of products and ideas took place in the broad region from the Mediterranean to the Indian subcontinent."</p>		Yes	REJECT & KEEP ORIGINAL	<p>The "Indian subcontinent" is a relatively new term. The term India is synonymous both the region and is also the civilizational identity of the (Hindu) civilization that developed there over a period spanning thousands of years [Ref. Civilizations and World Order: Geopolitics and Cultural Difference edited by Fred Dallmayr, M. Akif Kayapınar, İsmail Yaylıoğlu; Chakrabarty B., Social and Political Thought of Mahatma Gandhi]</p> <p>Also see the justification of comment #2396</p>	Keep original text
2436	10 (Gr. 6)	South Asia Faculty Group	<p>Page 210, line 774 (section header, bold in original):</p> <p>Current text: "The Early Civilizations of India"</p> <p>Suggested change: "The Early Civilizations of South Asia"</p>		Yes	REJECT & KEEP ORIGINAL	<p>The "Indian subcontinent" is a relatively new term. The CA Framework Standards explicitly mention India, and not South Asia. The term India is synonymous both the region and is also the civilizational identity of the (Hindu) civilization that developed there over a period spanning thousands of years [Ref. Civilizations and World Order: Geopolitics and Cultural Difference edited by Fred Dallmayr, M. Akif Kayapınar, İsmail Yaylıoğlu; Chakrabarty B., Social and Political Thought of Mahatma Gandhi]</p> <p>Also see the justification of comment #2396</p>	Keep original text
2438	10 (Gr. 6)	South Asia Faculty Group	<p>Page 210, lines 775-776:</p> <p>Current text: "• How did the environment influence the emergence and decline of the Harappa civilization?"</p> <p>Suggested change: "• How did the environment influence the emergence and decline of the Indus civilization?"</p>	This edit conflicts with another submission.	Yes	REJECT & REPLACE WITH PROPOSED	<p>The Indus Valley civilization was re-named to the Indus-Saraswati Civilization after archeological studies found more sites on the Saraswati river basin than on the Indus river basin [Ref. Danino, M. The Lost River - On the Trail of the Saraswati; McIntosh, Jane R. 2002. A Peaceful Realm- The Rise and Fall of the Indus Civilization. Westview Press: Boulder (Colorado); "Sarasvati" by Dr Kalyanaraman] .</p> <p>Harappan refers to Culture (per the archaeological convention of naming it after the first type site identified).</p> <p>The suggestion offers an outdated term.</p>	<p>"How did the environment influence the emergence and decline of the Indus-Saraswati civilization?"</p> <p>or</p> <p>"How did the environment influence the emergence and decline of the Harappa culture?"</p>

2439	10 (Gr. 6)	South Asia Faculty Group	<p>Page 210, line 777:</p> <p>Current text: “* How did the religion of Hinduism support individuals, rulers, and societies?”</p> <p>Suggested change: “* How did the religion of Ancient India support individuals, rulers, and societies?”</p>	Concurring edit would be needed on pages 212-213, lines 836-837.	Yes	REJECT & KEEP ORIGINAL	<p>The rephrasing supposes that the religion of Ancient India that is being referred to is different from Hinduism (which is untrue). Other religions like Buddhism was born in the context of Hinduism [Ref. Christopher E. Mauriello, Prof History, Brown University, Course notes for Classical Civilizations of the Ancient World] . Moreover, if the Faculty members deny the existence of India in ancient times, how can they paradoxically name Hinduism as 'Religion of Ancient India'?</p> <p>This rephrasing will only create confusion.</p>	Keep original text
2440	10 (Gr. 6)	South Asia Faculty Group	<p>Page 210, lines 780-782:</p> <p>Current text: “* During the Harappa civilization, the Vedic period, and the Maurya Empire, how did the connections between India and other regions of Afroeurasia increase?”</p> <p>Suggested change: “* During the Indus civilization, the Vedic period, and the Maurya Empire, how did the connections between the Indian subcontinent and other regions of Afroeurasia increase?”</p>		Yes	REJECT & KEEP ORIGINAL	<p>The Indus Valley civilization was re-named to the Indus-Saraswati Civilization after archeological studies found more sites on the Saraswati river basin than on the Indus river basin [Ref. Danino, M. The Lost River - On the Trail of the Saraswati; McIntosh, Jane R. 2002. A Peaceful Realm- The Rise and Fall of the Indus Civilization. Westview Press: Boulder (Colorado); "Sarasvati" by Dr Kalyanaraman] .</p> <p>The suggestion offers an outdated term.</p> <p>Furthermore, The Indian subcontinent was simply known as India (or Bharat) during all three periods that are being referred to. The term India is synonymous both the region and is also the civilizational identity of the (Hindu) civilization that developed there over a period spanning thousands of years [Ref. Civilizations and World Order: Geopolitics and Cultural Difference edited by Fred Dallmayr, M. Akif Kayapınar, İsmail Yaylıcı; Chakrabarty B., Social and Political Thought of Mahatma Gandhi]</p> <p>Also see the justification of comment #2396</p>	Keep original text
2441	10 (Gr. 6)	South Asia Faculty Group	<p>Page 210, line 783:</p> <p>Current text: “In this unit students learn about ancient societies in India.”</p> <p>Suggested change: “In this unit students learn about ancient societies in South Asia.”</p>		Yes	REJECT & KEEP ORIGINAL OR REJECT & REPLACE WITH PROPOSED	<p>The ancient societies being discussed all belong to India (there are no distinct South Asian societies). Unnecessary confusion will be caused by this revision</p>	“In this unit students learn about societies in Ancient India.”
2443	10 (Gr. 6)	South Asia Faculty Group	<p>Page 210, lines 784-785 (bold in original):</p> <p>Current text: “How did the environment influence the emergence and decline of the Harappa civilization?”</p> <p>Suggested change: “How did the environment influence the emergence and decline of the Indus civilization?”</p>	This edit conflicts with another submission. The commenter also suggested “Indus Valley Civilization” as an alternative.	Yes	REJECT & KEEP ORIGINAL	<p>The Indus Valley civilization was re-named to the Indus-Saraswati Civilization after archeological studies found more sites on the Saraswati river basin than on the Indus river basin [Ref. Danino, M. The Lost River - On the Trail of the Saraswati; McIntosh, Jane R. 2002. A Peaceful Realm- The Rise and Fall of the Indus Civilization. Westview Press: Boulder (Colorado); "Sarasvati" by Dr Kalyanaraman] .</p> <p>The suggestion offers an outdated term.</p>	Keep original text
2444	10 (Gr. 6)	South Asia Faculty Group	<p>Page 210, lines 788-790:</p> <p>Current text: “The Indus River and its tributaries, along with Saraswati (or Sarasvati) River, flow from the Himalaya mountains southward across the plain now called the Punjab, fan out into a delta, and pour into the Arabian Sea.”</p> <p>Suggested change: “The Indus River and its tributaries flow from the Himalaya mountains southward across the plain now called the Punjab, fan out into a delta, and pour into the Arabian Sea.”</p>	This edit conflicts with another submission.	Yes	REJECT & KEEP ORIGINAL	<p>Unclear why the Saraswati is being removed from this text.</p> <p>The Saraswati river was a major river of the time and has been recently rediscovered [Ref. A. V. Sankaran. "Saraswati – the ancient river lost in the desert". Indian Institute of Science]. Many Hindu texts refer to it [e.g., Ref Rig Veda 3.23.4, 6.61; Yajur Veda 34.11; Jaiminiya Brahmana 2.297; Mahabharata 3.82.111; 3.130.3; 6.7.47; 6.37.1-4, 9.34.81; 9.37.1-2] and many cities have been discovered along side its banks (e.g., Kalabangan) [Ref. Lal, BB (2002). "The Homeland of Indo-European Languages and Culture: Some Thoughts". Purātattva. Indian Archaeological Society]</p>	Keep original text
2447	10 (Gr. 6)	South Asia Faculty Group	<p>Page 211, lines 792-794:</p> <p>Current text: “Lessons two and four of the California EEI Curriculum Unit 6.5.1, “The Rivers and Ancient Empires of China and India,” have students locate and describe the physical features of the Indus and Ganges river systems in India.”</p> <p>Suggested change: “Lessons two and four of the California EEI Curriculum Unit 6.5.1, “The Rivers and Ancient Empires of China and India,” have students locate and describe the physical features of the Indus and Ganges river systems in the Indian subcontinent.”</p>	This edit conflicts with another submission.	Yes	REJECT & KEEP ORIGINAL	<p>This creates a disconnect between the EEI Curriculum (as well as nearly all other source material), which uses India and the terminology in the Framework?</p> <p>The “Indian subcontinent” is a relatively new term. The term India is synonymous both the region and is also the civilizational identity of the (Hindu) civilization that developed there over a period spanning thousands of years [Ref. Civilizations and World Order: Geopolitics and Cultural Difference edited by Fred Dallmayr, M. Akif Kayapınar, İsmail Yaylıcı; Chakrabarty B., Social and Political Thought of Mahatma Gandhi]</p>	Keep original text
2454	10 (Gr. 6)	South Asia Faculty Group	<p>Page 211, lines 811-812:</p> <p>Current text: “A flourishing urban civilization developed in India from as early as 3300 BCE along the Indus River.”</p> <p>Suggested change: “A flourishing urban civilization developed in South Asia from as early as 3300 BCE along the Indus River.”</p>		Yes	REJECT & REPLACE WITH PROPOSED	<p>Archeological studies have found more sites on the Saraswati river basin than on the Indus river basin [Ref. Danino, M. The Lost River - On the Trail of the Saraswati; McIntosh, Jane R. 2002. A Peaceful Realm- The Rise and Fall of the Indus Civilization. Westview Press: Boulder (Colorado)] . Unclear why this outdated name has been proposed and accepted.</p> <p>The Indian subcontinent was simply known as India (or Bharat) during all three periods that are being referred to. The term India is synonymous both the region and is also the civilizational identity of the (Hindu) civilization that developed there over a period spanning thousands of years [Ref. Civilizations and World Order: Geopolitics and Cultural Difference edited by Fred Dallmayr, M. Akif Kayapınar, İsmail Yaylıcı; Chakrabarty B., Social and Political Thought of Mahatma Gandhi]. There is no civilizational identity associated with South Asia</p> <p>Furthermore, Using India is clear and consistent; all research on this civilization says it is in “India.”</p>	<p>Page 211, lines 811-812:</p> <p>Proposed text: “A flourishing urban civilization developed in India from as early as 3300 BCE along the Indus & Saraswati Rivers.”</p>

2459	10 (Gr. 6)	South Asia Faculty Group	<p>Page 212, lines 819-821:</p> <p>Current text: "Indian history then entered the Vedic period (ca. 1500-500 BCE), an era named for the Vedas, Sanskrit religious texts passed on for generations through a complex oral tradition."</p> <p>Suggested change: "Ancient South Asia experienced a Vedic period (ca. 1500-500 BCE), named for the Vedas which were composed in Sanskrit. While Sanskrit texts, both religious and secular, continued to be produced in subsequent centuries, texts in Old Tamil also began to appear around 300 BCE, and Tamil literary production flourished during the Sangam period in South India in following centuries. Sanskrit and Tamil texts passed on for generations through a complex oral tradition."</p>	This edit conflicts with another submission.	Yes	REJECT & REPLACE WITH PROPOSED	<p>Factually incorrect. Brahmi (script used to write Sanskrit) predates Old Tamil (whose earliest script is referred to as Tamil Brahmi) [Ref. The origin of the Tamil script Tamil Studies, Vol.2, No. 1, January 1982, 8-23 Editor, N.Subrahmanian, International Institute of Tamil Historical Studies, Madurai Gift Siromoney]. The earliest records in Old Tamil are short inscriptions from around the 2nd century BCE in caves and on pottery. These inscriptions are written in a variant of the Brahmi script called Tamil Brahmi.[Ref. Steever, Sanford (1998), "Introduction", in Steever, Sanford, The Dravidian Languages, London: Routledge, pp. 1–39, ISBN 0-415-10023-2] The earliest long text in Old Tamil is the Tolkaṭṭiyam, an early work on Tamil grammar and poetics, whose oldest layers could be as old as the 1st century BCE.[Ref. Lehmann, Thomas (1998), "Old Tamil", in Steever, Sanford, The Dravidian Languages, London: Routledge, pp. 75–99, ISBN 0-415-10023-2]</p>	"Ancient South Asia experienced a Vedic period (ca. 1500-500 BCE), named for the Vedas which were composed in Sanskrit. Sanskrit texts, both religious and secular, continued to be produced in subsequent centuries. Over time, the languages of texts expanded to include Prakrit group of languages, Tamil, Telugu, Kannada, etc. All of these texts continued to be passed on for generations through a complex oral tradition."
2480	10 (Gr. 6)	South Asia Faculty Group	<p>Pages 212-213, lines 836-837 (bold in original):</p> <p>Current text: "Teachers focus students on the question: How did the religion of Hinduism support individuals, rulers, and societies?"</p> <p>Suggested change: "Teachers focus students on the question: How did the religion of Ancient India support individuals, rulers, and societies?"</p> <p>Also suggested: "Teachers focus students on the question: How did the religion of the Vedas support individuals, rulers, and societies?"</p>	The group submitted two contradictory suggestions for this sentence.	Yes to first recommendation	REJECT & REPLACE WITH PROPOSED	<p>The rephrasing supposes that the religion of Ancient India that is being referred to is different from Hinduism (which is untrue). Other religions like Buddhism was born in the context of Hinduism [Ref. Christopher E. Mauriello, Prof History, Brown University, Course notes for Classical Civilizations of the Ancient World] This rephrasing will only create confusion.</p>	"Teachers focus students on the question: How did Hinduism support individuals, rulers, and societies?"
2482	10 (Gr. 6)	South Asia Faculty Group	<p>Page 213, lines 838-840:</p> <p>Current text: "Brahmins, that is, priestly families, assumed authority over complex devotional rituals, but many important sages, such as Valmiki and Vyasa, were not brahmins." Suggested change: "Brahmins, that is, priestly families, assumed authority over complex devotional rituals."</p>	This edit conflicts with another submission.	Yes	REJECT & KEEP ORIGINAL	<p>Factually inaccurate. Key texts in Hinduism were not developed by brahmins nor were all the authorities limited to the Brahmins but those that are considered outside the 4 Varnas and thus definitely not Brahmins. [Ref. Hindupeia, the online encyclopedia of Hinduism; Suresh Chandra (1998). Encyclopaedia of Hindu gods and goddesses. Sarup & Sons. pp. 262-3. ISBN 9788176250399.; Valmiki Ramayana ; "Ancient India History", Amar Singh Dudli]. Violation of Constitutional clauses of fair. The revision indicates selective bias</p>	
2490	10 (Gr. 6)	South Asia Faculty Group	<p>Page 213, lines 846-848:</p> <p>Current text: "Vedic teachings gradually built up a rich body of spiritual and moral teachings that formed the foundation of Hinduism as it is practiced today"</p> <p>Suggested change: "Vedic teachings gradually built up a rich body of spiritual and moral teachings that form a key foundation of Hinduism as it is practiced today."</p>		Yes	REJECT & KEEP ORIGINAL	<p>The other texts referred to in this section are considered a part of or extensions of the Veda and thus Vedic teachings</p>	Keep original text
2501	10 (Gr. 6)	South Asia Faculty Group	<p>Page 214, lines 860-864:</p> <p>Current text: "Many of the central practices of Hinduism today, including home and temple worship, yoga and meditation, rites of passage (samskaras), festivals, pilgrimage, respect for saints and gurus, and, above all, a profound acceptance of religious diversity, developed over this period."</p> <p>Suggested change: "Many of the central practices of Hinduism today, including home and temple worship, yoga and meditation, rites of passage (samskaras), festivals, pilgrimage, and respect for saints and gurus, developed over this period."</p>	This edit conflicts with another submission.	Yes	REJECT & KEEP ORIGINAL	<p>Removal of 'above all, a profound acceptance of religious diversity' removes one of the defining features of Hinduism -- that of acceptance of plurality [Ref. Stanford Encyclopedia of Philosophy, "Religious Diversity (Pluralism)". A well-known Rig Vedic hymn says: "Truth is One, though the sages know it variously" (Ekam sat vipra bahudā vadanti) [Ref. Rig Veda 1.164.46]</p> <p>A 1986 decision of the Supreme Court of India included this statement in its definition of the Hindu religion: "recognition of the fact that the means or ways to salvation are diverse."</p> <p>The original text provides students with a unique opportunity to discuss pluralism and religious diversity which is removed with this edit.</p>	Keep original text
2502	10 (Gr. 6)	South Asia Faculty Group	<p>Page 214, lines 866-867:</p> <p>Current text: "Ancient Indian society formed into self-governing groups, jatis, that emphasized birth as the defining criteria."</p> <p>Suggested change: "Ancient Indian society formed into groups, jatis, that emphasized birth as the defining criteria."</p>	This edit conflicts with another submission.	Yes	REJECT & KEEP ORIGINAL	<p>Unclear why self-governing is removed. Self-governing is one of the defining characteristics of Jati that exists even today [Ref. Nandita Prasad Sahai Politics of Patronage and Protest: The State, Society, and Artisans in Early Modern Rajasthan. Oxford Scholarship Online: October 2012; Srinivasan, R. 'Jati as Social Horsepower, Swarajya, December 2015]</p> <p>To this day, the jatis in India have individual governing councils at the village level.</p>	Keep original text
2511	10 (Gr. 6)	South Asia Faculty Group	<p>Page 214, lines 872-874:</p> <p>Current text: "A person belonged to a particular varna by his professional excellence and his good conduct, not by birth itself."</p> <p>Suggested change: "A person belonged to a particular varna not just by his professional excellence and his good conduct, but mainly by birth."</p>	This edit conflicts with another submission.	Yes	REJECT & KEEP ORIGINAL	<p>Description of Varna and how gains entry into a varna are clearly defined in historical texts that describe ancient Indian / Hindu culture and society. They describe them in a way quite similar to the current text. [Ref. Hindupeia, the online Encyclopedia of Hinduism, "Varna Ashrama Dharma", Bhagavad Gita, Chapter 4]. The Bhagavad Gita, discusses this in similar language. The varnas are also mentioned in the Purusha Sukta (in the Rig Veda) where they are described as essential and vital parts of the body of the one supreme God, each part making the body whole. Even in Purusha Sukta there is no suggestion that varna is based on birth.</p> <p>The changes have no basis in reality</p>	Keep original text
2536	10 (Gr. 6)	South Asia Faculty Group	<p>Page 215, lines 891-892:</p> <p>Current text: "Teachers should make clear to students that this was a social and cultural structure rather than a religious belief."</p> <p>Suggested change: "Teachers should make clear to students that this was a social and cultural structure as well as a religious belief."</p>	This edit conflicts with another submission.	Yes	REJECT & KEEP ORIGINAL	<p>Factually incorrect. This edit violates California textbook guidelines and codes as it suggests the religion has an inherent discrimination and thus makes Hindu students inferior to others. Every religion has different forms of discrimination, but the guidelines clearly state that they are not appropriate to discuss in 6th grade textbooks.</p> <p>Furthermore, discriminatory practices of Christianity, Judaism and Islam are not discussed in those sections</p> <p>In addition, it was the CHSSP which originally added this sentence to address concerns over the bullying of Hindu students as described in their testimony.</p>	Keep original text
2544	10 (Gr. 6)	South Asia Faculty Group	<p>Page 215, lines 894-895:</p> <p>Current text: "Although ancient India was a patriarchy, women had a right to their personal wealth, especially jewelry, gold, and silver, but fewer property rights than men."</p> <p>Suggested change: "Although ancient India was a patriarchy, women had a right to their personal wealth, especially jewelry, gold, and silver, but little property rights when compared to men, akin to the other ancient kingdoms and societies."</p>	This edit conflicts with another submission.	Yes	REJECT & KEEP ORIGINAL	<p>This incorrectly presumes that the level of property rights in ancient India were equivalent to other ancient civilizations (e.g, Greece, etc) which is not true and unsubstantiated e.g., In ancient Greece, women did not have their own legal identity, were not allowed to own (real) property and, in order to participate in the legal system, always had to work through a male, usually their closest male relative (father, brother, husband, son) who was called their "lord." [Ref. Johnson. J. "Women's Legal Rights in Ancient Egypt", Fatham archive, University of Chicago, http://fatham.lib.uchicago.edu/1/777777190170/]</p>	Keep original text

2545	10 (Gr. 6)	South Asia Faculty Group	<p>Page 215, lines 896-897:</p> <p>Current text: "They participated equally with their husbands in religious ceremonies and festival celebrations."</p> <p>Suggested change: "They participated in religious ceremonies and festival celebrations, though not as equals."</p>		Yes	REJECT & KEEP ORIGINAL	<p>Factually incorrect. Hinduism describes women as "ardhangani". The Rig Veda (Book 5, hymn 61. verse 8) explain this concept of equality between husband and his wife. The passage describes "The wife and husband, being the equal halves of one substance, are equal in every respect; therefore both should join and take equal parts in all work, religious and secular." Historically, women are not only required but participated equally with husbands in religious ceremonies and festival celebrations [Ref. Laungani N. Women's Status in Ancient India, Hinduism Today, March 2015]. In India, during the Vedic and the Upanishadic period, women enjoyed equal status with men. [Ref. Hemanta B. Political status of women. Gauhati University, 2014 http://hdl.handle.net/10603/65533]. There are multiple examples where a ceremony, such as the Ashwamedha of a king are not possible without the presence and equal participateion of his wife.</p> <p>In addition, women play a greater role than the men in many festivals e.g., Teej</p>	Keep original text
2551	10 (Gr. 6)	South Asia Faculty Group	<p>Page 215, lines 909-910 (bold in original):</p> <p>Current text: "Students now turn to the question: How did the religion of Buddhism support individuals, rulers, and societies?"</p> <p>Suggested change: insert the following, "At the end of the Vedic period, about the sixth century BCE, there arose many who renounced family life and became wandering teachers of new philosophies of life. Two of the most successful were Siddhartha Gautama, called the Buddha ("the awakened one") and the Mahavira ("the great hero"). The religions they taught are Buddhism and Jainism. Buddhism spread very widely beyond South Asia, throughout Central, East and Southeast Asia."</p>		Yes	REJECT & REPLACE WITH PROPOSED	<p>Factually incorrect. Jainism predates Buddhism [Ref.Center for the Study of World Religions, Harvard Divinity School, Religions of the World and Ecology Series, Jainism and Ecology Volume, Christopher Key Chapple, ed]</p>	Insert the following, "At the end of the Vedic period, about the sixth century BCE, there arose many who renounced family life and became wandering teachers of new philosophies of life. Two of the most successful were Siddhartha Gautama, called the Buddha ("the awakened one") and the Mahavira ("the great hero"). The religions they taught are Buddhism and Jainism. Buddhism spread beyond India into China, Japan and Southeast Asia."
2552	10 (Gr. 6)	South Asia Faculty Group	<p>Page 215, lines 912-914:</p> <p>Current text: "Through the story of his life, his Hindu background, and his search for enlightenment, students may learn about his fundamental ideas: suffering, compassion, and mindfulness."</p> <p>Suggested change: "Through the story of his life, and his search for enlightenment, students may learn about his fundamental ideas: suffering, compassion, and mindfulness."</p>		Yes	REJECT & KEEP ORIGINAL	<p>Removes a key influence of his life (Hinduism) and suggests that it did not act as an influence. Gautham Buddha was born into a Hindu family and grew up in the environment where everyone was a Hindu.</p>	Keep original text
2553	10 (Gr. 6)	South Asia Faculty Group	<p>Page 215, lines 914-915:</p> <p>Current text: "Buddhism waned in India in the late first millennium CE as the result of a resurgence of Hindu tradition."</p> <p>Suggested change: "Buddhism waned in India in the late first millennium CE."</p> <p>Or</p> <p>"Although Buddhism waned in the Indian subcontinent in the late first millennium CE for reasons that scholars continue to puzzle out, vibrant Buddhist communities still thrive in India, Nepal, Bhutan, and Sri Lanka."</p>	<p>The group submitted two alternative suggestions for this sentence.</p> <p>Yes to second recommendation: "Although Buddhism waned..."</p>	REJECT, KEEP ORIGINAL & INSERT PROPOSED	<p>The first suggestion removes the cause and the second statement is factually incorrect. The decline of Buddhism in India occurred at the same time as the same time as the resurgence of Hinduism (consistently attributed to Shankaracharya by scholars)</p> <p>The current Dalai Lama has stated explicitly in his writings that there was a second waning of Buddhism in India due to the Islamic invasions that started in 700AD.</p>	<p>Starting in 700 CE, Buddhism further declined due to attacks from Islamic Invaders. The Muslims brutally attacked and destroyed monasteries and universities -- both which contained a high concentration of Buddhist monks. Most of the monks were massacred. The rest ran away, with whatever books on which they could lay their hands on, to Tibet where they formed Tibetan Buddhism.</p>	
2554	10 (Gr. 6)	South Asia Faculty Group	<p>Page 215, lines 915-918:</p> <p>Current text: "Buddhist monks, nuns, and merchants, however, carried their religion to Sri Lanka (Ceylon), Central Asia, China, and Southeast Asia, where many people continue to follow it today."</p> <p>Suggested change: "Buddhist monks, nuns, and merchants also carried their religion to Sri Lanka (Ceylon), Central Asia, China, and Southeast Asia, where many people continue to follow it today."</p>		Yes	REJECT & KEEP ORIGINAL	<p>The replacement of "however" to "also" doesn't make sense in context of the statement that the Monks, et al carried their religion outside of India in response to the resurgence of Hinduism</p>	Keep original text
2555	10 (Gr. 6)	South Asia Faculty Group	<p>Page 215, lines 910-921 (section on Buddhism and Jainism):</p> <p>Suggested change (location not specified): add the following passages somewhere in this section.</p> <p>Buddhism teaches that the path to liberation from the wheel of death and rebirth is through the suppression of selfish desires. It teaches that the world is impermanent, that the self is an illusion, and that suffering is rooted in the false belief in the self.</p> <p>Jainism promoted the idea of ahimsa (non-violence to all life), which was taken up by Buddhists and Hindus, especially in the form of vegetarianism.</p>	<p>The first passage could perhaps go on line 914, the second on line 920.</p> <p>Yes, agree with scholars language and CDE proposed placement of the language on line 914 then 920</p>	REJECT & REPLACE WITH PROPOSED	<p>The concept of Ahimsa in Hinduism pre-dates Jainism and is found in the earliest Hindu texts (which also pre-date Jainism). 3 references from the Rig Veda (the oldest scripture in the world) are reproduced here: "Without congestion, amidst men, She who has many heights, stretches, and level grounds, who bears herbs of manifold potency, may that Earth spread out and be rich for us. Let all the people milk Her with amity." [Rig Veda XII.1.] "The peace in the sky, the peace in the mid-air, the peace on earth, the peace in waters, the peace in plants, the peace in forest trees, the peace in all Gods, the peace in Brahman, the peace in all things, the peace in peace, may that peace come to me." [Rig Veda X.] "Let your aims be common, and your hearts be of one accord, and all of you be of one mind, so you may live well together." [Rig Veda X . 191] (Additional references available at: http://www.hindupedia.com/en/Ahimsa_in_Scriptures). The Rig Veda and other referenced scriptures here all pre-date Jainism</p>	<p>Suggested change (location not specified): add the following passages somewhere in this section.</p> <p>Buddhism teaches that the path to liberation from the wheel of death and rebirth is through the transformation of selfish desires. It teaches that the world is impermanent, that the self is an illusion, and that suffering is rooted in the false belief in the self.</p> <p>Jainism also promoted the idea of ahimsa (non-violence to all life)</p>	
2560	10 (Gr. 6)	South Asia Faculty Group	<p>Page 216, lines 922-923:</p> <p>Current text: "In the late fourth century BCE Chandragupta Maurya unified most of India through conquest and diplomacy and established the Maurya Empire."</p> <p>Suggested change: "A period of prolonged military struggle between the republics and kingdoms of North India culminated in the victory of Chandragupta Maurya and the first large-scale empire of India in 321 BCE, comparable to the Warring States period in China and its first unification under the Qin slightly later."</p>		Yes	REJECT & KEEP ORIGINAL	<p>Factually untrue. Chandragupta established the Mourya empire by the time he was 20 and expanded it over a period of 20 years. There was no prolonged military struggle of republics akin to the Warring states period in Chinese history (which spans roughly 200 years).</p>	Keep original text
2593	11 (Gr. 7)	South Asia Faculty Group	<p>Page 235, lines 63-65:</p> <p>Current text: "Neither of the meanings of "medieval" -- "middle" or "backward and primitive" -- are useful for periodizing world history, or the histories of China, India, Southeast Asia, or Mesoamerica."</p> <p>Suggested change: "Neither of the meanings of "medieval" -- "middle" or "backward and primitive" -- are useful for periodizing world history, or the histories of China, South Asia, Southeast Asia, or Mesoamerica."</p>		Yes	REJECT & KEEP ORIGINAL	<p>The reference to India and China are as civilizational entities and not current geopolitical countries. History does not recognize South Asia, only India as the civilizational entity</p>	Keep original text

2601	11 (Gr. 7)	South Asia Faculty Group	<p>Page 239, lines 145-147:</p> <p>Current text: "Along the northern edge of the agricultural regions of China, India, Persia and Rome, in the steppe grasslands, pastoral nomad societies moved east and west."</p> <p>Suggested change: "Along the northern edge of the agricultural regions of China, South Asia, Persia and Rome, in the steppe grasslands, pastoral nomad societies moved east and west."</p>		Yes	REJECT & KEEP ORIGINAL	References to 'China', 'Persia' imply empires or states of those times and not geographical regions as defined by today's political boundaries. So use 'India' instead of South Asia. Furthermore, ancient history does not recognize the entity of South Asia--only India.	Keep original text
2630	11 (Gr. 7)	South Asia Faculty Group	<p>Page 248, lines 327-330:</p> <p>Current text: "The teacher may point out that mounted warrior armies from Central Eurasia caused problems for China, India, and Persia as well, and contributed to a decline of trade on the silk roads and other land routes across Eurasia between 300 and 600 CE."</p> <p>Suggested change: "The teacher may point out that mounted warrior armies from Central Eurasia caused problems for empires and kingdoms in China, India, and Persia as well, and contributed to a decline of trade on the silk roads and other land routes across Eurasia between 300 and 600 CE."</p>		Yes	REJECT & KEEP ORIGINAL OR REJECT & REPLACE WITH PROPOSED	Implies mounted warrior armies from Central Eurasia caused problems for a majority of the empires and kingdoms in China and India. Either remove the reference or add additional clarification as proposed	"The teacher may point out that mounted warrior armies from Central Eurasia caused problems for some of the empires and kingdoms in China, India, and Persia as well, and contributed to a decline of trade on the silk roads and other land routes across Eurasia between 300 and 600 CE."
2645	11 (Gr. 7)	South Asia Faculty Group	<p>Page 255, lines 477-480:</p> <p>Current text: "These geographical factors put Southwestern Asia and Arab, Persian, and Indian merchants and sailors at the center of the Afroeurasian trade networks, which began to grow dynamically after the seventh century."</p> <p>Suggested change: "These geographical factors put Southwestern Asia and Arab, Persian, and South Asian merchants and sailors at the center of the Afroeurasian trade networks, which began to grow dynamically after the seventh century."</p>		Yes	REJECT & KEEP ORIGINAL	Ancient history does not recognize the entity of South Asia--only India. Hence reference to South Asian merchants don't make sense	Keep original text
2671	11 (Gr. 7)	South Asia Faculty Group	<p>Page 257, lines 523-525:</p> <p>Current text: "Muslim armies continued to conquer land until by 750 CE, the Umayyad Caliphate extended from Spain to northern India."</p> <p>Suggested change: "Muslim armies continued to conquer land until by 750 CE, the Umayyad Caliphate extended from Spain all the way to the valley of the Indus."</p>	This edit conflicts with another submission.	Yes	REJECT & KEEP ORIGINAL	Referring to the valley of the Indus creates confusion as the other reference point is Spain (whose political boundaries have also changed since then)	"Muslim armies continued to conquer land until 750 CE, the Umayyad Caliphate extended from Spain all the way to north-western India."
2696	11 (Gr. 7)	South Asia Faculty Group	<p>Page 258, lines 559-560:</p> <p>Current text: "The city's culture was a mix of Arab, Persian, Indian, Turkish, and Central Asian culture."</p> <p>Suggested change: "The city's culture was a mix of Arab, Persian, South Asian, Turkish, and Central Asian culture."</p>		Yes	REJECT & KEEP ORIGINAL	There was (and is) nothing called South Asian Culture. Indian culture has a meaning to students.	Keep original text
2706	11 (Gr. 7)	South Asia Faculty Group	<p>Page 260, lines 590-593:</p> <p>Current text: "Sufi saints and teachers combined local and Islamic traditions, and inspired common people on the frontier areas of the Muslim world -- east Africa, Southeast Asia, and India -- to convert."</p> <p>Suggested change: "Sufi saints and teachers combined local and Islamic traditions, and inspired common people on the frontier areas of the Muslim world -- east Africa, Southeast Asia, and South Asia -- to convert."</p>	This edit conflicts with another submission.	Yes	REJECT & KEEP ORIGINAL	Ancient history does not recognize the entity of South Asia--only India. Further, India is perfectly clear here. South Asia is not.	Keep original text
2723	11 (Gr. 7)	South Asia Faculty Group	<p>Page 264, lines 680-681:</p> <p>Current text: "The Gupta monarchs reunified much of the subcontinent in the third century CE, ushering in the <i>Classical Age of India</i>."</p> <p>Suggested change: "The Gupta monarchs reunified much of the subcontinent in the third century CE, ushering in what some scholars have termed the "Classical Age" of India."</p>		Yes	REJECT & KEEP ORIGINAL	Odd specificity. Most scholars refer to the Gupta period as the "Classical age". For European parallels, we do not call out ..."some scholars have termed the middle ages the middle ages"	Keep original text
2724	11 (Gr. 7)	South Asia Faculty Group	<p>Page 264, lines 686-689:</p> <p>Current text: "The level of interaction in all aspects of life--commercial, cultural, religious--among the people of various parts of India was intensive and widespread during this time period, much more so than in earlier periods."</p> <p>Suggested change: "The level of interaction in all aspects of life--commercial, cultural, religious--among peoples across various regions of the Indian subcontinent was intensive and widespread during this time period, much more so than in earlier periods."</p>		Yes	REJECT & KEEP ORIGINAL	Assumes there were multiple "peoples" across the Indian Subcontinent. The period only recognized "India" and not the "Indian subcontinent". Furthermore, history does not recognize multiple "people" split geographically across India (unlike in Europe e.g., where there was a recognition that the Franks and the Germanic tribes were different peoples)	Keep original text
2728	11 (Gr. 7)	South Asia Faculty Group	<p>Page 265, line 691:</p> <p>Current text: "Sanskrit became the principal literary language throughout India."</p> <p>Suggested change: "Sanskrit became the principle literary language in many regions of the Indian subcontinent."</p>	This edit conflicts with another submission.	Yes	REJECT & KEEP ORIGINAL	Sanskrit regained prominence across all of India replacing Prakrit. If the idea here is that Sanskrit was not in wide use in South India, that is incorrect.	Keep original text
2730	11 (Gr. 7)	South Asia Faculty Group	<p>Page 265, lines 692-695:</p> <p>Current text: "Enduring contributions of ancient Indian civilization to other areas of Afroeurasia include the cotton textile industry, the technology of crystalizing sugar, astronomical treatises, the practice of monasticism, the game of chess, and the art, architecture, and performing arts of the Classical Age."</p> <p>Suggested change: "Enduring contributions of South Asian culture and civilization to other areas of Afroeurasia include the cotton textile industry, the technology of crystalizing sugar, astronomical treatises, the practice of monasticism, the game of chess, and the art, architecture, and performing arts of the Classical Age."</p>	This edit conflicts with another submission.	Yes	REJECT & KEEP ORIGINAL	There was (and is) nothing called South Asian Culture. Furthermore, this is India in the content standards and should remain so.	Keep original text

2733	11 (Gr. 7)	South Asia Faculty Group	<p>Page 265, lines 697-698:</p> <p>Current text: "After the fall of the Gupta Empire, India had <i>many states</i>."</p> <p>Suggested change: "After the fall of the Gupta Empire, the Indian subcontinent was divided into a number of regional states and kingdoms."</p>		Yes	REJECT & KEEP ORIGINAL	<p>During the Gupta period, there was no recognition of the Indian subcontinent, only India. Hence the reference to the Indian subcontinent doesn't make any sense. The term India is synonymous both the region and is also the civilizational identity of the (Hindu) civilization that developed there over a period spanning thousands of years [Ref. Civilizations and World Order: Geopolitics and Cultural Difference edited by Fred Dallmayr, M. Akif Kayapınar, Ismail Yaylaci; Chakrabarty B., Social and Political Thought of Mahatma Gandhi]</p> <p>Also see the justification of comment #2396</p>	Keep original text
2734	11 (Gr. 7)	South Asia Faculty Group	<p>Page 265, lines 703-704 (bold in original):</p> <p>Current text: "Building on their previous study of Hinduism in 6th grade, students study the question: How did Hinduism change over time?"</p> <p>Suggested change: "Building on their previous study of Hinduism in 6th grade, students study the question: How did the religion of ancient India change over time?"</p>	If suggestion adopted, may require a concurring edit on page 264, lines 678-679.	Yes	REJECT & KEEP ORIGINAL	Unclear why Hinduism (the only major religion of ancient India) is being obfuscated here	Keep original text
2736	11 (Gr. 7)	South Asia Faculty Group	<p>Page 265, lines 707-709:</p> <p>Current text: "The Bhakti movement placed emphasis on social and religious equality and a personal expression of devotion to God in the popular, vernacular languages."</p> <p>Suggested change: add sentence, "The Bhakti movement also critiqued the power held by priestly elites."</p>		Yes	REJECT & REPLACE WITH PROPOSED	Factually incorrect. Many prominent thinkers and earliest champions of the Bhakti movement were Brahmins [Ref. Sheldon Pollock (2009), The Language of the Gods in the World of Men, University of California Press, ISBN 978-0520260030, pages 423-431]	Suggested change: add sentence, "Upanishadic teachings form an all-pervasive substratum across all of the Bhakti movement teachings.
2740	11 (Gr. 7)	South Asia Faculty Group	<p>Page 266, lines 715-717 (bold in original):</p> <p>Current text: "Students next examine this question: How did Indian monks, nuns, merchants, travelers, and states spread religious ideas and practices and cultural styles of art and architecture to Central and Southeast Asia?"</p> <p>Suggested change: Students next examine this question: How did monks, nuns, merchants, travelers, and empires from South Asia spread religious ideas and practices and cultural styles of art and architecture to Central and Southeast Asia?"</p>	If suggestion is adopted a concurring edit would be needed on page 264, lines 675-677.	Yes	REJECT & KEEP ORIGINAL	<p>There was (and is) nothing called South Asian during the period being discussed.</p> <p>It will be much clearer for students to refer to the "religious ideas and practices and cultural styles of art of architecture" being spread by Indians.</p>	
2741	11 (Gr. 7)	South Asia Faculty Group	<p>Page 266, lines 717-720:</p> <p>Current text: "During and after the Gupta Empire, trade connections between India and Southeast Asia facilitated the spread of Hindu and Buddhist ideas to Srivijaya, a large trading empire after 600, Java, and the Khmer Empire"</p> <p>Suggested change: "During and after the Gupta Empire, trade connections between South and Southeast Asia facilitated the spread of Hindu and Buddhist ideas to Srivijaya, a large trading empire after 600, Java, and the Khmer Empire"</p>		Yes	REJECT & KEEP ORIGINAL	There was (and is) nothing called South Asian during the period being discussed. "India" is perfectly clear here. It must be noticed that S E Asia includes 'Indo-China', 'East Indies' and 'Indonesia', all of which names reflect the influence of 'India' and not South Asia.	
2744	11 (Gr. 7)	South Asia Faculty Group	<p>Page 266, lines 732-736:</p> <p>Current text: "Buddhist missionaries and travelers carried Buddhism from India to Central Asia and then to China, as well as to Southeast Asia, during this period as well. At the same time, Christian and Muslim missionaries were also spreading their religions. As it moved outside of India and became a universal religion, Buddhism changed."</p> <p>Suggested change: "Buddhist missionaries and travelers carried Buddhism from the Indian subcontinent to Central Asia and then to China, as well as to Southeast Asia, during this period as well. At the same time, Christian and Muslim missionaries were also spreading their religions. As it moved outside of the Indian subcontinent and became a universal religion, Buddhism changed."</p>	This edit conflicts with another submission.	Yes	REJECT & KEEP ORIGINAL	<p>Ancient history does not recognize the entity of Indian subcontinent--only India. The "Indian subcontinent" is a relatively new term. The term India is synonymous both the region and is also the civilizational identity of the (Hindu) civilization that developed there over a period spanning thousands of years [Ref. Civilizations and World Order: Geopolitics and Cultural Difference edited by Fred Dallmayr, M. Akif Kayapınar, Ismail Yaylaci; Chakrabarty B., Social and Political Thought of Mahatma Gandhi]</p> <p>Also see the justification of comment #2396</p>	Keep original text
2748	11 (Gr. 7)	South Asia Faculty Group	<p>Page 267, lines 740-742:</p> <p>Current text: "Either here, or in the China unit, students trace the journey of Xuanzang, who departed from China in 627 CE on pilgrimage to Buddhist holy sites in India."</p> <p>Suggested change: "Either here, or in the China unit, students trace the journey of Xuanzang, who departed from China in 627 CE on pilgrimage to Buddhist holy sites in present day Afghanistan, Pakistan, India and Nepal."</p>		Yes	REJECT & KEEP ORIGINAL	Lack of consistency in proposed changes. Either refer to all locations across the entire text according to modern day political boundaries or refer to them as they were referenced at their times (e.g., India vs Afghanistan). This is equally applicable in the sections on European history. Xuanzang himself refers to the entire region as Shintu (cognate with Hindu and India).	Keep original text
2749	11 (Gr. 7)	South Asia Faculty Group	<p>Page 267, lines 747-748:</p> <p>Current text: "After 1000, Turks from Central Asia, who were recent converts to Islam, began to conquer states in northwestern India."</p> <p>Suggested change: "After 1000, Turks from Central Asia, who were recent converts to Islam, began to expand their territory across the Indus Valley to parts of the northern Indian plains."</p>		Yes	REJECT & KEEP ORIGINAL	<p>Around 1000 AD, the Turks invasion was limited to northwestern India (as in the current text). Only 200 years after the period being discussed did the expansion cover the Northern Indian plains</p> <p>"Expand territory" is in inaccurate characterization of the violent conquest of the states of northwestern India. Such whitewashing of history is an unjustified change.</p>	Keep original text
2754	11 (Gr. 7)	South Asia Faculty Group	<p>Page 267, lines 753-754:</p> <p>Current text: "There were continuous close trade relations and intellectual connections between India and the Islamic World."</p> <p>Suggested change: "There were continuous close trade relations and intellectual connections between the Indian subcontinent and the Islamic World."</p>		Yes	REJECT & KEEP ORIGINAL	<p>During the period, there was only recognition of India, not the "Indian subcontinent". The "Indian subcontinent" is a relatively new term. The term India is synonymous both the region and is also the civilizational identity of the (Hindu) civilization that developed there over a period spanning thousands of years [Ref. Civilizations and World Order: Geopolitics and Cultural Difference edited by Fred Dallmayr, M. Akif Kayapınar, Ismail Yaylaci; Chakrabarty B., Social and Political Thought of Mahatma Gandhi]</p> <p>Furthermore, trade relations and intellectual connections take place between societies. The Islamic world is a society, as is India, whereas the Indian subcontinent is just a land mass. It therefore makes more sense to leave "India" in the sentence.</p>	Keep original text
2763	11 (Gr. 7)	South Asia Faculty Group	<p>Page 279, lines 965-967:</p> <p>Current text: "Unlike Mesopotamia, Egypt, China, or India, these civilizations did not develop along great rivers."</p> <p>Suggested change: "Unlike Mesopotamia, Egypt, China, or Indus Valley, these civilizations did not develop along great rivers."</p>		Yes	REJECT & KEEP ORIGINAL	<p>Factually incorrect that Indian civilization was limited to the Indus valley.</p> <p>Furthermore, Egypt and China are named. India is the proper parallel reference here.</p>	Keep original text

2781	11 (Gr. 7)	South Asia Faculty Group	<p>Page 287, lines 1147-1150:</p> <p>Current text: "In the center, <u>the Muslim world (now divided into many states)</u> and India prospered as producers of goods such as cotton cloth, spices, and swords, and also as middlemen along the east-west trade routes."</p> <p>Suggested change: "At the center, <u>the world of Islamic civilization stretching from the Mediterranean to the Indian Ocean region</u>, prospered as producers of goods such as cotton cloth, spices, and swords, and also as middlemen along the east-west trade routes."</p>	This edit conflicts with another submission.	Yes	REJECT & KEEP ORIGINAL	<p>Edits remove India and her contributions from the scope of this paragraph. India still existed outside of the sphere of Muslim rule at this time and also participated in this trade</p> <p>In addition, this suggested change is alters the meaning of the original sentence. The original says India, as a whole prospered, not just the Muslim world part of it. The revision says only the "Islamic civilization" prospered, which is not true. All of India was prosperous at this time (and all of India was not under Muslim rule e.g., the Pala and Chola Empires [Ref. PN Chopra, BN Puri, MN Das and AC Pradhan, ed. (2003). A Comprehensive History Of Ancient India (3 Vol. Set). Sterling. pp. 200-202. ISBN 978-81-207-2503-4; Indian Civilization and Culture by Suhas Chatterjee]). Additionally, throughout this period and even during subsequent centuries, India remained predominantly Hindu and it would be elitist to subsume it within the Muslim world merely on the basis of foreign rulers who professed the Islamic faith.</p>	Keep original text
2791	11 (Gr. 7)	South Asia Faculty Group	<p>Page 290, lines 1206-1207:</p> <p>Current text: "Other Turkish dynasties took over Persia (the Safavids) and northern India (the Mughals)."</p> <p>Suggested change: "Other Turkish dynasties took over Persia under Safavid rule and parts of the Indian subcontinent under Mughals rule."</p>		Yes	REJECT & REPLACE WITH PROPOSED	<p>During the period, there was only recognition of India, not the "Indian subcontinent". The "Indian subcontinent" is a relatively new term. The term India is synonymous both the region and is also the civilizational identity of the (Hindu) civilization that developed there over a period spanning thousands of years [Ref. Civilizations and World Order: Geopolitics and Cultural Difference edited by Fred Dallmayr, M. Akif Kayapınar, Ismail Yaylaci; Chakrabarty B., Social and Political Thought of Mahatma Gandhi]</p>	<p>Page 290, lines 1206-1207:</p> <p>Suggested change: "Other Turkish dynasties took over Persia under Safavid rule and the Mughals took over parts of the India."</p>
2794	11 (Gr. 7)	South Asia Faculty Group	<p>Page 290, lines 1212-1215:</p> <p>Current text: "Most states and empires supported trade as the rulers and elite groups wanted access to products such as silk from China, Persia, Syria, and Egypt; spices from India and Southeast Asia; cotton cloth from India and Egypt; and gold from West Africa."</p> <p>Suggested change: "Most states and empires supported trade as the rulers and elite groups wanted access to products such as silk from China, Persia, Syria, and Egypt; spices from <u>South</u> and Southeast Asia; cotton cloth from <u>India</u> and Egypt; and gold from West Africa."</p>		Yes	REJECT & KEEP ORIGINAL	<p>Change from India to "south" in reference to South asia is incorrect. History recognizes India as the source for spices (i.e., Columbus sailed for India for spices, not south asia).</p> <p>Furthermore, this edit is inherently inconsistent, using "South Asia" at one point and "India" at another. Just use "India" for both.</p>	Keep original text
2813	11 (Gr. 7)	South Asia Faculty Group	<p>Page 297, lines 1371-1373 (bold in original):</p> <p>Current text: "Next students investigate the question: Why did the Europeans use colonialism to interact with Native Americans and some Southeast Asians? What were the effects of colonialism on the colonized people?"</p> <p>Suggested change: "Next students investigate the question: Why did the Europeans use colonialism to interact with Native Americans and some <u>South and East Asians</u>? What were the effects of colonialism on the colonized people?"</p>	<p>If this suggestion is adopted, a concurrent edit will be necessary on page 294, lines 1304-1306.</p>	Yes	REJECT & KEEP ORIGINAL	<p>This is a factually incorrect edit. Europeans initially used trade to interact with India (referred to as "South Asia" in the proposed edit. Only in the 18th century were they able to start to take over India in any significant way). This is why the British, for example, formed the "East India Company" to pursue trade with the East Indies and India [Ref. "Imperial Gazetteer of India" II. 1908: 454.]</p>	Keep original text
2814	11 (Gr. 7)	South Asia Faculty Group	<p>Page 297, lines 1375-1377:</p> <p>Current text: "For this entire period, therefore, the major Afroeurasian centers – China, <u>India</u>, and the Islamic World – were too strong for Europeans to conquer."</p> <p>Suggested change: "For this entire period, therefore, the major Afroeurasian centers of power – the Islamic Empires and China – were too strong for Europeans to conquer."</p>		Yes	REJECT & KEEP ORIGINAL	<p>This is a factually incorrect edit. Europeans initially used trade to interact with India (referred to as "South Asia" in the proposed edit. This is why the British, for example, formed the "East India Company" to pursue trade with the East Indies and India [Ref. "Imperial Gazetteer of India" II. 1908: 454.]</p> <p>In addition, 1470 to 1750 is the time period, and one can't say India was conquered at this point in history. England only came to control Bengal in 1756, its first major conquest. Other European powers were present and had fortified towns, but had not "conquered" India. In fact till 1565 CE Vijayanagar empire in Southern Indian peninsula was very strong and had many parts of Southeast Asia under its influence.</p>	Keep original text
3192	15 (Gr. 10)	South Asia Faculty Group	<p>Pages 498-499, lines 1484-1487:</p> <p>Current text: "Anti-Western violence perpetrated by the <u>followers of a fundamentalist version of Islam</u> has contributed to the appearance of deep conflict between the Islamic and Western worlds, especially since 9/11."</p> <p>Suggested change: "Anti-Western violence has contributed to the appearance of deep conflict between <u>the West and other parts of the world</u>. Students should learn about the roots of modern religious extremism by reading a variety of sources from Christian, Jewish, Islamic, Hindu and <u>Buddhist nationalist texts</u>."</p>		Yes	REJECT & KEEP ORIGINAL	<p>Confusing and pointing to non-existent or fringe texts i.e., Jewish nationalist texts</p> <p>Further, this implies that Hindu nationalism has contributed to "anti-Western violence," and we would challenge the scholars to produce a single instance of such violence.</p>	Keep original text